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Book Reviews.

Israel's Messianic Hope to the Time of Jesus: A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By PROFESSOR GEORGE S. GOODSPEED, the University of Chicago. New York: The Macmillan Co., 1900. Pp. 315. \$1.50.

The mechanical structure of this book is excellent, and the author's devices for aiding readers to study the subject treated show the ingenuity of a skilful teacher. Large type, clear print, and wide margins make the pages attractive. Occasional footnotes occur throughout the book, which call attention to writers who treat more fully the ideas suggested in the text, or which give reasons for the exegetical conclusions of the author. Ten pages of "Selected Bibliography" direct readers to the most valuable and easily accessible books and periodicals that deal with any and all aspects of Israel's messianic hope. "A Register of Titles of Messianic Passages Quoted and Discussed," an excellent "Index of Names and Subjects," and an "Index of Texts" make the book a convenient tool for the student.

In the study of his subject the author's course of procedure is "to take up one by one the several periods, and in general (1) to determine the character of the material; then (2) to frame a picture of the historical situation from which the hopes were projected; then (3) to study the various passages; and finally (4) to sum up the nature and extent of the 'preparation' which the period illustrates." In this fourfold purpose he necessarily has to deal with the literary criticism, exegesis, and theology of the Old Testament, and with the history of the Hebrew people. In criticism he accepts, for the most part, the results found in Driver's *Introduction to the Literature of the Old Testament*; in exegesis he is probably correct in every particular; in history he is excellent; and in theology he has given the salient points, but in too condensed a fashion. The summaries of the various chapters ought to be more elaborate, for his material will allow it, and the title of the book warrants our expectation of it.

The chapters on "The Expectation of Post-Exilic Times" and "The Expectation of the Years from the Maccabæan Uprising to

Jesus" are especially valuable, because they deal with a period too little studied and almost unknown by the average reader. The author does good service in showing continuity of messianic longings from Moses to Jesus, and so stimulates desire to know how God led the Jews during the "inter-biblical times."

Professor Goodspeed adopts the historical method of inquiry. He rightly remarks: "The preparation for Christ was in history; to history therefore must we go, and with history must we advance, if we would understand this preparation." In this sentence he recognizes the fact that a *historical* study must be *genetic* and *chronological*, but in the course of his study he fails to give his readers a clear impression of the chronological sequence of the messianic hopes. For example, chap. 1 treats of "The Messianic Interpretation of the Pre-Mosaic Age." The titles of the succeeding chapters suggest to the reader that the author means to say that each of the periods described had its own messianic ideals, and that our material enables us to find out exactly what they were. Accordingly, the pre-Mosaic age had situations which suggested messianic interpretations, and we ought to find them in Genesis. But Professor Goodspeed tells us that the material in Genesis "is conditioned by elements which belong to later periods. . . . In the case of such material, it is needless as well as futile to ask how far actual preservation of definite historical facts and details can be expected. Doubtless not more than the germs of thoughts and ideals now clearly visible were present there, but they were living and growing. No literary or spiritual analysis is keen enough to discern them now." If this last sentence is true, why not clearly and definitely make the eighth century B. C., at the earliest, responsible for the ideals in Genesis, and not confuse us by using the term "pre-Mosaic"? This would be self-consistent and intelligible, and give us an exact chronological starting-point for our historical study. The historian must use his sources as evidence of hopes that were synchronous with the sources, unless he believes that they embody clearly discernible hopes of an earlier period.

A good illustration of the temptation that besets an interpreter, who believes that historical situations account for the origin of ideas, is found on p. 226. To argue that Zerubbabel's "high birth and official rank, the remarkable series of events in the outer world accompanying his career, and his sudden disappearance from the scene," may well have contributed to the gathering of messianic ideas about an individual, is to reason rather loosely. What is said here of

Zerubbabel may with equal force be said of the vast majority of Israel's great leaders from Abraham to Zerubbabel. Again, how do we know that Zerubbabel disappeared suddenly? The fault in this part of the author's work arises from undue emphasis on the value of the historical method for the solution of all difficult problems. The method is true, but it has its limitations.

Taken all in all, Professor Goodspeed's book is a real contribution to the literature of Israel's messianic hope. No working library will be complete without it, and for those who wish to know how a devout Christian scholar restates the central theme of Old Testament theology in the light of recent literary and historical criticism it is invaluable, because informing, suggestive, and assuring.

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The Ritschlian Theology, Critical and Constructive. An Exposition and an Estimate. By ALFRED E. GARVIE, M.A., B.D. New York: Imported by Charles Scribner's Sons, 1899. Pp. xxviii + 400. \$3, *net*.

It may be said at once that this book marks a decided advance in the English treatment of the Ritschlian theology. The book is well planned throughout. Its purpose is stated to be to concentrate attention on "the few distinctive features and dominant factors" of the school, and the book would have gained in value if this purpose had still more strictly ruled. In limits, it is rightly confined to the writings of Ritschl, Herrmann, Kaftan, and Harnack. The method is largely to allow "Ritschl and his followers to speak for themselves," and the book contains therefore a large number of freshly translated quotations, usually well made. The introduction in chap. I is valuable chiefly for its recognition that Ritschlianism is "a serious and honest attempt to restate the Christian gospel in the intellectual situation of the age," and for its careful list of Ritschlian literature, to which Professor F. C. Porter's article in the *Andover Review* and Kattenbusch's *Von Schleiermacher zu Ritschl* especially deserve to be added. Ten of the eleven remaining chapters are devoted to an "exposition" of the Ritschlian theology, though there is much running criticism throughout; and the "estimate" proper is restricted to the last chapter. The exposition deals with both the critical and the constructive aspects of the Ritschlian theology. Under the critical aspects are treated in separate